

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Vol. XI.

DR. ADAM CLARK'S LETTER ON THE WORK OF THE MINISTRY.

Seize upon truth where'er 'tis found,
Amongst your friends, amongst your foes,
On christian or on heathen ground;
The flower's divine where'er it grows:
Neglect the prickles, and assume the rose.

Watts.

Concerning the Spirit in which a Minister should do his work.

1. Be diligent: never be *unemployed* a moment—never be *triflingly* employed—never *while away* time; neither spend any more time at any place than is strictly necessary.
2. Be serious. Let your motto be, *Holiness to the Lord*. Avoid all *lightness, jesting and foolish talking*.
3. Converse sparingly and cautiously with women, particularly with *young women*.
4. Take no step towards *marriage*, without consulting with your brethren.
5. Believe evil of no one; unless you see it done, take heed how you credit it. Put the best construction on every thing. You know *the judge is always supposed to be on the prisoner's side*.
6. Speak *evil* of no one, else *your* words especially, would eat as doth a canker: keep your thoughts within your breast, till you come to the person concerned.
7. Tell every one what you think wrong in him, and that plainly, as soon as may be, else it will fester in your heart.
8. Do not *affect* the gentleman. You have no more to do with this character, than that of a *dancing-master*. A preacher of the gospel should be *the servant of all*.
9. Be *ashamed* of nothing but *sin*: not of fetching wood or drawing water, if time permit: nor of cleaning your own shoes, or those of your neighbour.
10. Be *punctual*: do every thing *exactly at the time*; and keep your rules not for wrath, but for conscience' sake.
11. You have nothing to do but to *save souls*, therefore spend and be spent in the work; and go always, not only to those who want you, but to those who want you *most*.

12. It is not your business to *preach so many times*, merely, or to take care of *this or that society*, but to *save as many souls* as you can: to bring as *many sinners* as you possibly can to *repentance*, and with all your power to build them up in that holiness, without which they cannot see the Lord."

These rules, next to the Scriptures, will prove a lamp to your feet, and a light to your path: and will at once recommend themselves to your judgment, your conscience and your heart.

From what are termed the "*smaller advices* relative to preaching." I shall make a short extract, though several of the subjects here shall be treated more at large, in the course of this letter.

1. Be sure never to *disappoint* a congregation, unless in case of life or death.
2. Begin and end precisely at the time appointed.
3. Let your deportment before the congregation be serious, weighty and solemn.
4. Always *suit your subject* to your audience.
5. Choose the *plainest texts* you can.
6. Take care not to *ramble*, but keep to your text, and make out what you take in hand.
7. Be sparing in *allegorizing* or *spiritualizing*.
8. Take care of any thing awkward or affected, either in your *gestures, phrase or pronunciation*.
9. Sing no hymns of your own composing.
10. Beware of *clownishness*—Be courteous to all.
11. Be *merciful* to your beast; not only ride moderately, but see that your horse be rubbed, fed and bedded.
12. Every where recommend *cleanliness*.—Cleanliness is next to godliness."

From these excellent documents, I forbear to make any further quotations, and come immediately to the general object, which I trust you will in the fear of God seriously attend.

Remember, God is the fountain of all good: whatever comes from him will lead to him.—His blessing is on his own productions, and his curse on every thing besides. *Son of*

man, saith the Lord, *receive the word at my mouth, and warn them from me.* Deeply consider that, to be successful in bringing souls to God, you must bring the *spirit* of the gospel into the work of the ministry. In order to this, see that you retain a clear sense of God's mercy to your own soul, and of your call to the work; and while you feel his love in your heart, it will not only support you in all your trials and difficulties, but will induce you cheerfully to spend and be spent for the salvation of those for whom Christ has died.

2. You preach not merely to explain God's word, but to save souls: whenever you forget this you go astray. Now as no man can see the worth of the salvation which God has provided for him, till he be convinced of his want of it; therefore preach the law and its terrors to make way for the gospel of Christ crucified. But take heed, lest while you announce terrors of the Lord, in order to awaken sinners and prepare them for Christ, that you do not give way to your own spirit, especially if you meet with opposition. Remember that admirable advice given by the greatest preacher God ever made, to a young man just setting out in the work: *The servant of God must not strive, but be gentle towards all; apt to teach; patient: in meekness instructing those who oppose themselves*—2 Tim. ii. 24, 25. From an indescribable law in the economy of the intellectual world, the spirit that acts upon another, begets it in its own likeness. You will get a profusion of light on this subject, if you take care to carry the spirit and unction of Christ with you into all your public ministrations, and preserve them in all your private communication with the people. I have known ministers, and of no mean note either, who seldom have a soul comforted under their ministry, merely because of their harsh, austere manner of preaching the gospel. Others, far their inferiors in point of ministerial qualifications, get souls for their hire wherever they come, principally (under God) through their affectionate manner of recommending the gospel of the grace of Christ. Of the former it has been justly said, *They make even the promises of God too hot to be held.*

3. Beware of discouraging the people; therefore avoid continually finding fault with them: this does very great hurt. There are some whose sermons impress nothing but terror; and though they point out the heights and depths of holiness, yet they leave the hearers no courage to follow on to know the Lord. There are others who become *Censors general* of the different societies to whom they preach. This, imperceptibly to themselves, spoils their own tempers, begets a spirit of uncharitableness, and greatly injures their usefulness. If you find a society *fallen*

or *falling*, examine as closely as you can to find out all the good that is among them; and copying Christ's conduct towards the seven Asiatick churches, preface all you have to say on the head of their backsliding, with the good that remains in them; and make that *good*, which they still possess, the reason why they should shake themselves from the dust, take courage and earnestly strive for more. If you ground your exhortations to increasing diligence and zeal to what they have *lost*, instead of on what they yet *possess*, and may *speedily gain*, you miss your way, and lose your labour. I tried the former way and did no good; I abandoned it and adopted the latter, and God blessed it. Mr. Wesley used to give the significant appellation of Croakers, to those who were always telling the people, "Ye are fallen!" and he observed that such injured the work of God wherever they came. I have in general found that those who are most frequent in the above cry, are such as have suffered loss in their own souls; and taking a *prospect* of what is *without*, from a *retrospect* of what is *within*, they imagine that all they see are in the same apostate condition with themselves.

4. Man is naturally prone to act in extremes; therefore take good heed, that while you avoid the above evil, you fall not into that other, of slightly passing by the transgressions of the wicked, or the backsliding of the people of God. Cases may occur, that will require public and cutting reproof: but as I hinted before, in all such cases copy the example of our blessed Lord to the seven Asiatick churches. There you have an infallible directory—May God help you to follow it.

5. On this head I will venture to give you another piece of advice, to which you will seriously attend, if you regard your own peace and the good of the people.

Avoid the error of those who are continually finding fault with their congregations because more do not attend. This is both imprudent and unjust: *imprudent*, for as people do not like to be *forced* in what should be a *free-will* offering, so they are infallibly disgusted with those who attempt it: *unjust*, it being contrary both to reason and equity, to scold those who come, because others do not attend. I have known this conduct scatter a congregation, but I never knew it gather one. Indeed it savours too much of pride and self-love. It seems to say, "Why do you not come to hear me? Am I not a most excellent preacher? What a reproach it is to your understanding that you keep away when *I* am here!"—Bring Christ with you, and preach his truth in the love thereof, and you will never be without a congregation, if God have any work for you to do in that place.

THE BEE AND THE SPIDER.—A Fable.

A bee once beholding the fineness and glossy appearance of a spider's web, conceived a taste for a garment of the same texture, and accordingly applied to the spider to weave her a cloak, promising at the same time to reward her with honey. The cloak was finished according to agreement, and the unsuspecting bee loaded her legs with honey and proceeded after it. The spider readily received the honey, and began very artfully to apply the cloak to the back of the bee. But unfortunately the bee had not proved her garment, and it was now too late to repent, for she found herself, alas! completely within the power of the spider, who now began not only to mock her distress, but to torment and finally to devour her.

Moral.—There may be many moral lessons drawn from the above fable. Thus the discontented and avaricious worldling, pursues after riches, sacrificing his conscience in the pursuit of what he hopes will shield him from the various evils of life, until he finds that the very acquisitions in which he expected happiness, proves to be the snares that entangle and perplex his mind, perhaps finally bring him to a premature grave, and subject him to the loss of his soul. The same will apply to every sinner, who is pursuing the vanities of the world: vainly expecting happiness in this or that situation, with this or that attainment, which their arch enemy is glossing over with the appearance of solid good, until he gets them fully entangled in his snares, and then destroys their souls. But the most significant figure exhibited by the fable, is that of a Christian, who not satisfied with the righteousness of Christ as a covering for his soul, is continually listening to the suggestions of Satan, who persuades him to provide for himself another garment, called self-righteousness. This he is informed will not answer alone, but will serve to prevent any rent being made in the former. With this garment Satan is ever ready to furnish all who will be deceived by him; and the deception is not easily detected, because contrary to the custom of the spider, the garment which he weaves is not taken from his own resources, but consists of a strange composition of materials, borrowed from the Christian himself, such as repentance, prayers, tears, almsgiving and other duties. These he weaves together with such fineness and seeming strength, that the Christian is led to believe that it will hide much of his deformity, and even quicken his speed. In fact so much is he often deceived, that he suffers Satan himself to fit the cloak to his back, and never mistrusts while he continues the *form* of godliness, that its *power* is gone, and he a real captive of the great destroyer.

CAUSES OF THE LATE ANTI-BIBLICAL REVOLUTION IN RUSSIA.

The following is an exposition of the causes, which, in the opinion of Dr. Henderson, have led to the painful changes that have taken place of late on the biblical operations in Russia. Whether he satisfactorily accounts for these causes, or whether his hopes of a revival of the work may be realized, it is not for us to say. Recent events are discouraging; but we console ourselves by the conviction, that the Lord reigneth.

"It is not unknown to the reading world, that previous to the institution of the Bible Society in St. Petersburg, the Jesuits had made such progress in imbuing the minds of Russian youths, and other members of the orthodox church, with strong predilections in favor of the dogmas of Rome, as necessarily to excite the attention of government, and lead to a closer and more unremitting inspection to their proceedings. It was not, however, till they had succeeded in corrupting the principles of a young nobleman of distinguished rank, and framed a system of intrigue against the Bible Society, that measures were taken to expel them from the empire. Possessing a magnificent College in the Sadovii street, close to the house presented by his Majesty to the Society, they were so chagrined at the mark of Imperial favor displayed in that gift, that they became quite clamorous in their opposition to its principles and proceedings; in consequence of which, and their other delinquencies, an *ukase* was issued, similar in its effects to that of Darius the king, in which it was ordered: "Now therefore Tatnai, Governor beyond the river, Shethar-boznai, and your companions, the Apharsachites, which are beyond the river, *be ye far from thence; let the work of this house of God alone; let the Governor of the Jews, and the Elders of the Jews, build this house of God in his place.*" Ezra vi. 6, 7. In less than two hours after their college had been surrounded in the dead of night by the *gensd'armes*, their papers were secured, and being wrapped in sheep-skin shubes, which had been provided for them, and placed in the sledges in waiting at the door, they were speedily conducted over the frontiers.

"Conceiving these measures as originating with, or at least powerfully supported by his Excellency, Prince Galitzin, the Minister for Ecclesiastical Affairs and Public Instruction, the Jesuits formed designs of the most deadly hatred against that worthy nobleman, and left no method untried by which they might lower him in the opinion of his Imperial Majesty, and precipitate him from those stations of high official trust, which he had so long and so honorably filled. As the President and most cordial supporter of the Bible Society, he became the object of their insidious attacks. Failing in their attempts to make any powerful impression on the minds of the Russian clergy, who in proportion as they are versed in the writings of the Greek Fathers, must perceive the incongruity of any opposition being made to the reading of the Scriptures by the laity, on the part of those who profess so unbounded a reverence for these writings, the prescribed sect resolved to try what might be effected by political intrigue. The revolutionary spirit which had appeared in some countries of Europe, and the desire so strongly expressed in others, of having certain ancient institu-

tions re-modelled to suit the exigencies of modern times, appeared, to their minds, to furnish a powerful handle by which to gain their object. They now set every engine at work to impress the public mind, and especially those in power, with the belief, that between the members of the Bible Society and the Carbonari of Italy, the Burschenschaft of Germany, and the English Radicals, there existed a real and systematic connexion. While these emissaries were secretly active in conducting the wheels of the machine, by which numbers of the students were deluded throughout Protestant Germany, they were unremitting in their attempts to corrupt the public vehicles of information, introducing innuendoes into the statements given of popular movements, and harping on the tendency of Protestantism and Bible Societies to foment divisions, and produce civil and religious discontent. Nor did they stop here. By their agents in Russia, with which country they still maintain a powerful, though covert alliance, and especially through the instrumentality of certain leading politicians, at the Conferences of Laybach and Verona, they did every thing in their power to lodge in the mind of Alexander a conviction that Bible Societies are politically dangerous; that the reading of the Scriptures by the laity cannot fail to disseminate revolutionary principles; and that the real, though concealed object of their members and abettors, is the dismemberment of organized society.

"The mind of the august Monarch was too enlightened, and he was too well acquainted with the distinguished individuals in his own country who had established and were carrying on the operations of the Society under his own public sanction, to believe that there could be any real ground for such accusations. But, as the Jesuits ultimately succeeded in forming a strong party in the Russian metropolis, to re-echo their criminations, it was deemed politic that the object of their inveterate enmity should resign those high posts in which he stood peculiarly exposed to the shafts of their malice. The Institution by this measure lost its noble and most indefatigable President; but not even the slightest shadow of evidence against any of its members, as desirous of interfering with political arrangements, has been adduced; and the abettors of the mis-named society of Jesus, must first flatter the Greek clergy into the belief that they are wiser than Chrysostom, Basil, Damascene, and others of the Fathers, ere they can lead them as a body, to act in flagrant opposition to such high and venerated authorities.—*Cong. Mag.*

HOLY OIL.

In Moscow, Dr. Henderson and his companions spent about a month, the greater part of which, owing to the state of the weather, they were confined to the house. The most curious affair mentioned in their account of this famed city, is the preparation of the sacred oil, which is used all over the empire. What would our ecclesiastical chemists think of the following process.

"The same day we went to the Patriarchal Hall, to see the ceremony of the preparation of the holy oil. Here, over a stove constructed on purpose, we found two large kettles, in which the different ingredients were mixed, and kept in con-

stant motion by six deacons, who stirred them with long rods of cypress, the handles of which were covered with red velvet. This was the third day since the ceremony commenced, and another day would still be required ere the oil would be ready.

This oil, which consists of the ingredients prescribed in the Levitical Law, is not prepared every year, but only every third or fourth. When the fire is kindled, and also when the ingredients are put into the kettles, the Metropolitan is present to give his benediction; and this he repeats, in a most solemn manner, when the ceremony is about to be completed. During the whole time of the preparation, a succession of deacons keep up the reading of the Gospels; and should they read through the Evangelists, they commence afresh. To us, it was most interesting to behold a crowd of poor people leaning forward over each other and listening to the words of eternal life."

INTERESTING FACTS,

Showing unanswerably the importance and success of Missions.

A few years since, the inhabitants of the Society Islands were in a state of the most cruel and disgusting barbarism. Domestic happiness was unknown; Polygamy was common. Infants were murdered by their parents without remorse. It is thought that two thirds were destroyed by the hand of violence, in the very morning of life. Aged and helpless parents were removed from their dwellings, and left in the open field to starve and perish alone. An exclusive, unfeeling, grasping selfishness every where predominated. Drunkenness was almost universal. Human life was of so little value, and murder and violence so common that but few died a natural death. Government was in the highest degree despotic and tyrannical. Wars were barbarous. Here a warrior might be seen tossing little children and infants into the air, and catching them on the point of his spear, where they expired in agonies. There another might be seen, dragging in savage triumph five or six lifeless children by a cord, which had been passed through their heads from ear to ear. Yonder, all covered with gore, another might be seen, scooping with his hands the blood from the gushing trunk of his beheaded foe, and drinking it with hideous exultation. Their religion, a compound of ignorance and cruelty, sanctioned every crime, and even required the practice of many. But another religion appears among them! It is the religion of Jesus Christ. The missionary of the cross steps upon their shores, bearing in one hand the blessings of civilization, and in the other the messages of divine truth. He tells the story of redeeming love to the degraded islanders: and mark the change effected in a few years! Now domestic happiness is understood and enjoyed. Children are cherished with tenderness, and nurtured with pious solicitude and care. Not less than 12,000, out of 120,000 inhabitants, can read the word of God intelligibly; and 3,000 children and adults are now in the schools. Many are able to read, and some are acquainted with arithmetic, so that now the domestic circle is enlivened with intellectual occupations unknown a few years since. Drunkenness has become rare. Theft seldom occurs. Murder is still more unfrequent. The aged and infirm are kindly treated. *Hospitals and Charit-*

able Societies have been instituted ; and private interest is sought in suberviency to the general good. Government has been defined and limited by a constitution, and is now a government of laws. The weapons of war are neglected and perishing. Instead of guns, and powder, and ball ; they seek for implements of husbandry, for clothing, for domestic utensils, for means of growing in knowledge and in grace. Their religion is peaceful and holy, for it is a religion from heaven. Family prayer is almost universal : about 2,000 have been received into full communion of the churches, and many others have been baptized, a large portion of whom are adults, and give gratifying evidence of piety. The Sabbath is most strictly observed. The food for that day is prepared on Saturday. No labor is performed on land, not a canoe is seen on the waters ; not even a fire is lighted in their houses. At sunrise, two-thirds of the population attend a prayer meeting conducted by the natives. A missionary spirit is prevalent. Eighteen natives have gone to distant islands to carry the knowledge of the gospel, and have labored with astonishing success. Several thousands have been taught ; and two churches gathered by means of their labors.

Among the first fruits of missionary labor at the Sandwich Islands, nine sustain the rank of *Chiefs*, and some of them are at present second in power and influence to no others. The progress of the islanders in learning may be judged of from the fact, that the missionaries have, in all, printed more than 16,000 spelling-books, 4,000 scripture tracts, 4,000 copies of a catechism on the most important doctrines of Scripture, and 2,000 hymn books. The number of natives, says one of the missionaries, who are able to read, cannot be known with certainty ; but he thinks, that long before one of the gospels is published, there will be more than *ten thousand good readers*. He believes it will be impracticable to keep pace with the increasing demand among the natives for the means of intellectual cultivation. It is thought that 16,000 natives are now under regular instruction.

Now here are facts, and facts are stubborn things. Here is exemplified the power of religion to change the character, not only of individuals, but of communities. Here is exhibited, by strong and unquestionable marks, the utility and success of Missions ; and here is confusion and conviction to every man who denies the practicability of converting heathen "from the error of their ways, and of saving their souls from death." The experiment has been fairly made, and the result should stop the mouths of gainsayers—carry joy to the bosom of every Christian—and secure the cordial and vigorous co-operation of all who desire the good of man, in the missionary enterprise.

Heathen have been brought by the blessing of God on missionary efforts, (and these *alone*,) from barbarism the most appalling, and wretchedness the most deplorable, to the habits of civilized life, and the knowledge of the true God. What has been already accomplished in these islands alone, is sufficient to reward a hundred, a thousand fold, all who have prayed, and labored, and contributed for this noble object. The fruits of missionary effort *here* gathered, multiplying and accumulating as they are, outweigh in value every material thing below the sun.

But the islands of the Pacific are not the only

places which are sunk deep in wretchedness. There are other lands where ignorance and idolatry, cruelty and vice, suffering and want, walk hand in hand, rioting in misery and death, withering every comfort, and banishing every hope for time and eternity. There are other lands, the condition of which is less deplorable,—where a few of the rights and privileges which belong to men are enjoyed ; but where the inhabitants are still degraded and miserable, and strangers to every noble and rational enjoyment. Where are these lands ? Every where where the light of the gospel has not shone. They comprise three quarters of our globe, and are inhabited by at least 600 millions of human beings, whose happiness and whose souls are as precious as ours.

Nor is the success of Missions among the Islands of the Pacific, a solitary instance in the history of Missions. The view of missions given in the preceding pages, though deficient, will show that success has attended missionary labors in many parts of the world. The savage of our own borders has exchanged his roving in the forests for the cultivation of the field, and his war-songs for hymns of praise. His children are taught in the schools of missionaries, in which there are about 2500 scholars. His brethren hear the preaching of missionaries, by means of which, about 600 have been hopefully converted. The degraded heathen in the distant Indies, debased by superstition, and wallowing in moral pollution, have been raised to the rank and enjoyments of civilized men. There are in the heathen schools of India established by missionaries, 100,000 scholars, training up for usefulness and happiness. Some of these schools have been visited by revivals of religion, and many natives have been qualified by the grace of God to shine as spiritual lights in that dark corner of the earth.*

Now in the face of these facts we will appeal to our readers. We will appeal to your sympathies. Is it not humane, to alleviate such sufferings and shocking barbarities—such floods of vice and wretchedness, as have for centuries rolled over the Pacific Islands, and are now breaking with unabated violence on half the world ! We appeal to your candor. Is it not praiseworthy to elevate

* Mr. E. A. Newton, an intelligent merchant from Calcutta, recently stated at a public meeting in Boston, "that by means of the various Missionary Societies in India, more than 100,000 children are, at this day, receiving instruction. When I landed in India, in 1821, out of the 30,000,000 of females supposed to exist in the territory subject to the British dominions, not one solitary one was receiving education of any sort. When I left India in 1825, in the short space of 4 years only, one Society alone, in the management of which I had a particular share, had 1200 female children under its charge, and might have had 12,000 if there had been means of support." He also says, "I am bold to declare from personal observation, and as one who has been an actor in the scenes, that more effect has been produced in the heathen world than could have been expected, and I am fearless to add, that if in future the exertions of Christians should be as great as they ought to be, there is nothing in the way of the perfect establishment of the Christian religion throughout all India in a very short space of time."

men from such depths of ignorance and moral degradation, and give them the light, motives, principles, comforts, joys, and employments in refined and cultivated life? And is there any, or likely to be any means in operation better adapted to effect this high and benevolent object, than the means connected with this missionary system, which have already been so signally blessed? We appeal to your obligations, as men, and as Christians. Are you not bound to "love your neighbor as yourself;" and how can you better manifest this love, than by aiding an object which is doing so much to advance the cause of human happiness? Is it not a sacred duty you owe to the church and to Christ, to assist in extending the blessings of that salvation which he purchased with his blood, to the millions "who know not God," and who are perishing for lack of this knowledge? Yea, more; will not the blood of their souls be required at your hands?—*Chris. Almanac.*

STUDY OF THE HEBREW.

The Trustees of the Theological Seminary at Andover, have resolved, that after the present year, no student is to be admitted into that Institution without a more advanced knowledge of the Hebrew language. The reasons and the necessity of this measure are given in the following letter from Professor Stuart to the Presidents of the different Colleges in New England and New-York.

Rev. and dear Sir,—As the terms of entrance into our Seminary have been recently altered, it seems proper to state to the respective officers of our Colleges both the nature of the alteration and the reason why it has been made.

Hitherto a collegiate education (or one that was equivalent to it) and examination in the Latin and Greek languages, have been the literary requisites for admission to our Institution. At the anniversary of the last year (1825) the Trustees passed a resolve, that after the anniversary of 1827, (i. e. after September next) no person should be admitted as a member, without a knowledge of fifty chapters of Hebrew, such as would enable him to pass an examination in the same, so far as it respects translating them into English, and giving a grammatical analysis of them that might serve to show a good acquaintance with the Hebrew Grammar.

The reasons of this requisition are,

1. The fact that more than one half of the time in the Junior year, which could be devoted to the study of Hebrew, has hitherto been occupied with learning the *grammatical and analytical elements of the language*. As only one half of forty weeks (the length of our term time in a year) i. e. twenty weeks, can be devoted to the Hebrew language, to occupy one half of the time in the study of the mere elements of the language, which might be pursued elsewhere with the present advantages for study which our country affords, seems to be a great loss of the time which ought to be employed in the higher branches of study.

2. Under our former arrangement, but a small proportion of students ever have made progress enough in the Hebrew language, while they were here, to get any solid benefit from it, or even to retain the little they had acquired. They were stopped in *limine* by the necessity of betaking

themselves to other studies, and obliged to quit the pursuit just at the time when they had begun to learn how to profit by it.

Now if the study of the Hebrew Scriptures be of any worth, it is of importance that it should be so far pursued as to reap the *fruit* which it professes. This is quite impossible, on the ground which our Seminary has hitherto occupied; for in most cases, the study of Hebrew has stopped short within such limits that, on the whole, the time expended upon it can be counted but little better than lost to the individuals concerned, and to the Seminary to which they belong. This is the fundamental reason for the adoption of the conditions of entrance in question.

Nor can these facts seem at all strange to any one acquainted with the study of language. Twenty weeks of study bestowed on a language so very different from any of the languages of the Western world as the Hebrew is, and this too beginning with the very alphabet of the language in question, no rational man can suppose is competent to give a critical and substantial knowledge of this ancient and sacred tongue.

3. All the literary and theological Institutions of our country are advancing to higher acquisitions and more thorough knowledge. It is not becoming that the oldest of all our permanently established theological Seminaries should be left behind in so noble an effort for higher acquisition and usefulness.

4. Nearly all our Colleges are furnished either with Professors or Tutors, who are competent with a little attention to teach the elements of Hebrew, so far as will be requisite to comply with the condition of entrance proposed by our Seminary.

5. Such is the present apparatus for the study of Hebrew, that most students (all who are scholars of even a middle rank) can study it without any teacher at all, if they have but a moderate degree of resolution and perseverance. The Hebrew Grammar in use is purposely constituted in such a way as to render the aid of a teacher, so far as *grammatical study* is concerned, in a great measure superfluous; at least for 50 chapters in Hebrew; viz. 20 chapters in Genesis and 30 Psalms.

6. The spare time which any industrious student can easily redeem, even during the Junior and Senior years of his College course of study (including a part of his vacations) is altogether sufficient to acquire the knowledge of the Hebrew which our requisition demands; most clearly is this the case, if a young man be industrious and possessed of common sense. If he be wanting in either of these, he ought not to become a member of our Seminary.

7. Because the arrangement may not be immediately and permanently made for the classical study of Hebrew, in all the Colleges, and in order that there may be no apprehension that we have risen too suddenly and too high in our demands with respect to qualifications for entrance into this Seminary, the Trustees have consented that those who enter it during the autumn of 1827, need be examined "*only in 25 chapters of Hebrew, and in those principles of the Hebrew Grammar which are necessarily involved in the proper grammatical analysis of these*;" but after the year 1827, fifty chapters will be required, according to the regulation before mentioned.

Such are the reasons which have satisfied the

minds of the guardians and the Faculty of this Seminary, that the requisition in question ought to be made.

I have thought it my duty as acting in the department where the study of Hebrew is pursued, to make this communication to the Heads of all our Colleges in New England and the State of New-York; having first submitted the same to my Brethren of the Faculty, and to the Trustees and Visitors of the Seminary for their approbation. I indulge the hope that the reasons of our requisition which have been given, will be satisfactory to the Faculties and Guardians of our Colleges; and that the study of the original Hebrew Scriptures may in consequence of these arrangements be raised much higher than it has yet been in our country.

With much respect and affection, I am, dear Sir, your friend and obedient servant,

MOSES STUART.

P. S. In regard to such candidates for admission to our Seminary, as may not have been able to complete the requisite quantity of Hebrew study, by the time of ending their Collegiate course, it may be proper to state, that by repairing immediately to this place they can obtain private instruction in Hebrew, from a person well qualified for the purpose, who will be approved by the Faculty, and afford them any assistance on reasonable terms, which they may need. As our year of study does not commence until the second week in November, the opportunity thus afforded to prepare for entrance into our Seminary will be ample, provided a moderate share of attention is paid to Hebrew, during the Collegiate course. The expenses of such a residence here will be moderate, as board and washing can be procured for two dollars a week.

To the Editors of the N. Y. Observer.

THE MONTHLY CONCERT.

The advocates of missions now generally believe, that the greatest obstacle they have to encounter among Christians and the friends of missions, is an ignorance of what has been done, is doing, can be done, and must be done, before that last great command of our Redeemer is obeyed.

How then shall this ignorance be done away? Shall the sheets of our weekly papers and other periodical publications teem with fair statements of facts? Shall some missionary of the cross, having laid the millions of the heathen world at the feet of Christians who are still slumbering, with his dying breath raise the Macedonian cry, and wake their sleeping energies to action? Ah! how many presses have been employed for this very purpose. And how earnestly has our beloved and much lamented HALL appealed to the tenderest Christian feelings of the churches! But alas, how many are still sleeping at their posts! Have they then no love to their Saviour—no sympathy for the perishing heathen? Yes, Charity cries—yes! but they are prejudiced against the cause, and for this reason neglect to read the facts and appeals, which if once read and understood, would call forth their most vigorous efforts to extend relief to a perishing world.

I ask then again, what must be done? Shall their influence and support be lost? Shall they themselves be deprived of the unspeakable enjoyment of being engaged in such an enterprise? I

answer, No. That Christian love and benevolence which is circumscribed only by the bounds of the universe, answers, No. The truth must be sounded in their ears. And what season can be more appropriate for this, than the Monthly Concert of Prayer? True, it may be said that but few assemble on such occasions; but this is the very way to make the attendance better. Those who do attend, will wish to tell their friends and neighbors what they hear; and soon the interest will become in a good measure general. *This is actually the case where these meetings are made the occasion of communicating interesting facts.*

Let me just mention, then, the best mode of conducting them, that has as yet come to my knowledge. It is, for every clergyman to select a few of the most competent in his parish, and apportion among them the different missionary stations. Let each of these persons collect, and at every meeting, in a concise and comprehensive style, read the most interesting and important facts that may be published during the month, relative to his station or stations. Let it ever be an object to select something that will be likely to interest *each class* of individuals that compose the audience. At the close, let the pastor, or some other suitable person, make an appeal to the audience, founded on the facts thus presented: or occasionally give a brief history of some station, from its commencement. An interest may be thus excited, which can never be effected by the minister alone. Cannot this, or some better plan be adopted, which will awaken a more steady, operative missionary spirit in every benevolent Christian bosom?

The Rev. Enoch Pond's Monthly Concert Lectures have done much in many places, to weaken prejudices and arouse the indifferent. They have been so interesting and profitable to me, that I am truly at a loss to determine, why so few have found their way into this part of the country. A. B.

Dr. Parr's Eccentricities.—Attending Hutton Church one Sabbath before he rebuilt it, I came in with a lady while he was reading the lessons. Fixing his eye upon me, he stopped, and called aloud in the full congregation to his man Sam, who stood in the aisle, "Sam, show that lady and gentleman into my pew."—One Sabbath, on mounting into the pulpit, he, to my surprise, produced a printed volume of sermons, and addressed the congregation: "My beloved friends, I have been neglectful of my duty, by not having a sermon of my own ready for you to-day, but I will read you a better one than I could make for you. It is by Dr. Rees, a Dissenter; but there is nothing in it to which we do not subscribe." He then read it through, and closed the services as usual.

A respectable Bristol merchant, was waited on by a clergyman, to solicit a donation in behalf of a religious institution—he gave him £20.

While conversing, a letter was brought to the merchant, and after having perused it, he said Sir, I must request you to return the money, this letter informs me of the loss of a vessel, by which I am deprived of £30,000—the clergyman did so—the merchant withdrew to his study, and returned with a bill of £100, saying, Sir, take this money, my property is at God's disposal, and if I will not give it, God will take it.

KENNEBEC CONFERENCE OF CHURCHES.

The Christian Mirror contains an account of the annual meeting which was held at Hallowell, Me. We make a few extracts partly because they speak of the progress of religion, but more particularly because a notice is made in one of the reports, of the labors of our lamented Whittlesey, of this city. He warmly worked while the day lasted. His time was short, but it was long enough to win a crown of glory bedecked with many stars,—and he has gone to wear it.

The meeting was held on the 13th and 14th ult. Most of the Churches connected with the Conference, were represented; and there were present, delegates from the Conferences of Cumberland, Lincoln, and Somerset.

Delegates were chosen to the General Church Conference, and to the several County Conferences. Committees were appointed to visit, in the course of the ensuing year, all the Churches belonging to this Conference. Votes were taken, recommending to the churches the observance of the first day of the next year, as a season of prayer for the influences of the Holy Spirit: and the last Thursday of February next, as the stated Concert of prayer for our literary institutions.

On Wednesday evening a sermon was delivered by the Rev. Mr. Mead, from Matthew ix. 38; urging with much earnestness, and by several forcible and affecting considerations, the important duty of praying for the conversion of our young men; particularly those who are receiving a Collegiate education.

On Thursday morning, at sunrise, a meeting was held for prayer, at which addresses were made, and prayers offered.

At ten o'clock, A. M. the public services were introduced with prayer, and the reading of a portion of Scripture by the Rev. Mr. Underwood; then followed a report on the state of religion in the churches connected with the Conference.

The Rev. Dr. Gillet having recently visited the eastern part of the state, related some of those things which he had heard and seen in the county of Washington. A few years since, it was indeed a scene of spiritual desolation: but now, many portions of it have become as the garden of God. Almost every town in the county has been blessed with the special influences of the Holy Spirit. He was informed by an intelligent physician, himself, it is hoped, a subject of divine grace, that in the town in which he resided, where many of the people get their living by lumbering, there was at present but one person, so far as he knew, who could be considered intemperate. Dr. G. had heard of the wonders wrought in that country; but the reality exceeded his expectations. He spoke particularly of Machias, where, the belief is indulged, that nearly 200 souls have been recently translated from the kingdom of darkness into the kingdom of Christ; and adverted very feelingly to the labors and subsequent death of the lamented Mr. Whittlesey. He came to that place in such feeble health, that his physicians had forbidden him to preach. But when he saw the people hungering for the bread of life, he could not refrain from dispensing it. He spoke literally as a dying man; and he made his hearers feel that they were dying men. Not a single meeting did he attend, from

which special benefit did not result to some that heard him.

SUPERSTITION.

Extract of a letter from a correspondent of the Commercial Advertiser in Guatemala.

In the afternoon the Virgin was conveyed back to her church, with the same ceremony as the day before. This image is probably one of the most wonderful in the world, on account of its origin. It is generally believed to have come from heaven, and that it was sent expressly to the inhabitants of Grenada. The story is that it floated up the river St. Juan, a distance of 120 miles, against a strong current, and was found near San Carlos; an attempt was made to land it there, but it was so heavy that it could not be taken from the water, which argued that it was to be landed at Grenada. San Antonio is the God of the winds, and when the mariners are paid to go down the river, his deputy is careful to wait on them to receive his dues, which insures them a safe passage.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 21, 1826.

STUDY OF THE HEBREW.

In another part of our paper is a circular from Professor Stuart on this important subject. Systems of education, their excellencies and defects, are now the fashionable theme of discussion in Reviews, Magazines, and periodicals of minor importance; of declamation at our literary anniversaries; and of serious and sober consideration by the sage guardians of our Colleges, Academies and Schools. Whatever may be the ultimate success of the many new experiments in education which our countrymen are making, and have already made, with their characteristic ingenuity and zeal; we may unhesitatingly pronounce, any change in our Colleges and Seminaries for professional education which shall have a tendency to indoctrinate their pupils more thoroughly into the higher branches of their education, to be a harbinger of good, an elevation of the standard of intellectual manhood. The resolution of the Trustees of the Andover Theological Institution, which has occasioned the circular of Professor Stuart to the Presidents of the different Colleges in New England and New-York, is an example which we hope will soon be followed by the guardians of all our higher Seminaries.

The necessity of giving to Divinity Students the means of acquiring a critical knowledge of the language in which the greater part of the Bible was originally written, is acknowledged by all who duly appreciate the value of a learned ministry. That Theological students should acquire the requisite knowledge of Hebrew without neglecting other no less important branches of their education, it seems to be necessary that they should possess at least an elementary knowledge of the language before they commence their professional education. Such a knowledge the Trustees have seen fit to require as requisite for future admission into their Seminary, and we hope and trust that all our Colleges will zealously co-operate with them in this attempt at enlarging the Pomarium of Theological Education.

CEYLON MISSION.

The Island of Ceylon is situated in the Indian Sea, and separated from the coast of Coromandel by a channel called the Straits of Manaar. It is 300 miles in length and 200 in breadth, and contains a population of 1,500,000 inhabitants. A mission was commenced on this island by the American Board, in 1814. The original missionaries from this country were four in number,—the Rev. Messrs. Warren, Richards, Meigs, and Poor. The two first named have rested from their labors. At the date of the last intelligence, Messrs. Meigs, and Poor had been laboring, with a competent knowledge of the language, but about eight years; and the others, above named, less than six years. Yet they have procured, to be boarded and educated in their families, and under their entire control, 180 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 59 free-schools, containing about 2,400 scholars; have admitted into their church 90 converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher castes. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the Gospel. About 250 girls belong to the schools.

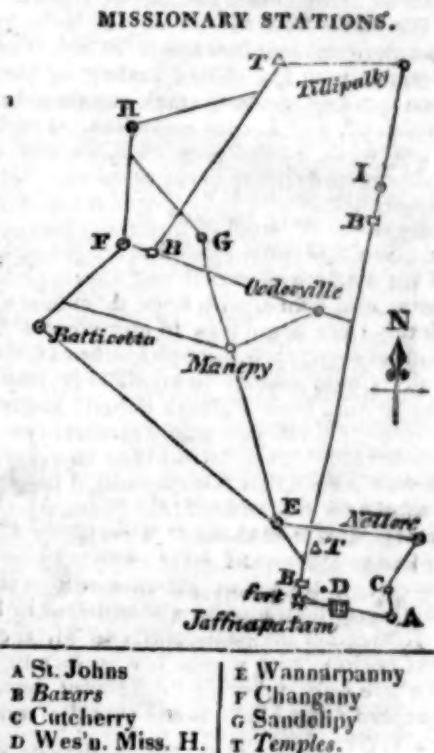
A Central or High School, preparatory to a Native Mission College, has been established at Batticotta, and placed under the care of Mr. Poor. It contains 48 scholars.—A Central Female School has also been established at Oodooville, which contains 27 scholars.

The missionaries were allowed to rejoice on account of two effusions of the Holy Spirit, during the year 1824. Speaking of the first, the Prudential Committee, in their last Report, say:—"This was one of the most remarkable exhibitions of divine grace, which the history of missions presents to the mind. Much the greater part of the pupils in all the boarding schools, were at one time anxious, prayerful, and inquiring what they should do to be saved. Of about half the number hope was entertained, that they had been renewed by the Holy Spirit. Several other natives in the neighborhood of the mission and some in the town of Jaffna, were partakers of the same happy influences. It was a time of joy, and animated labor, and grateful praise, on the part of the missionaries, and a time of salvation to many heathen youths, and to some natives of a riper age, who, without the influence of this mission, would have remained in the darkness of paganism. In several instances, the deep seriousness of the youthful inquirers, the simultaneous manner of their conviction, and the whole progress of their experience were such as to offer irresistible proof of divine agency. Missionaries of different denomination, some of them from continental India, as well as Christian friends in Jaffna, united with our beloved brethren in thanksgivings for this signal token of God's favor."

Although the island of Ceylon is still covered with darkness, a light shineth upon it: although it may yet be considered as a province of Satan's kingdom, a part of it has been given to our Redeemer; and although it is separated from us by a distance of nearly half the circumference of the globe, it has become an object of interest to American Christians, for there our "friends and kindred dwell."

The stations occupied by the American missionaries are in the northern or Tamul division of the island, in the district of Jaffna, and it may be gratifying to the friends of missions and particularly to the relatives of those who are stationed there, to see the following sketch of their relative situations.

DISTANCES.				MISSIONARY STATIONS.		
		Miles.	Fur.	Rods.		
From Jaffnapatam to Batticotta,		5	1	20		
to Manepy,		5	5	32		
to Oodooville,		9	6	16		
to Panditeripo,		6	7	4		
to Mallagam,		8	6	24		
to Tillipally,		2	1	19		
to Nellore,		2		30		
From Batticotta to Changany,		4	1	38		
to Panditeripo,		5	6			
to Manepy,		8	1	8		
to Oodooville,		8	4	7		
to Tillipally,		7	7	11		
to Nellore,		1	6	3		
From Oodooville to Manepy,		5	3	2		
to Panditeripo,		2	6	7		
to Mallagam,		4	3	2		
to Tillipally,		5	4			
to Nellore,		2	7			
From Tillipally to Sea Shore North,		1	7	20		
to Panditeripo,		8	1	5		
to Mallagam,		8	7			
to Manepy,		4	5	14		
to Nellore,		4	4	10		
From Manepy to Panditeripo,		5	5	14		



The foregoing sketch was sent by the Rev. Mr. Meigs for the gratification of a few friends in Beth-lem, his native place, who have kindly permitted us to copy it, and to make the following extracts from letters received:

Extract of a letter from Mr. Meigs, to the Rev. Joshua Williams, dated

BATTICOTTA, CEYLON, Jan. 30th 1826.

REVEREND AND VERY DEAR SIR,

I enclose to you a Plan of our Stations, and some other places in the district connected with them, which will give you some idea of our relative situation with regard to each other's stations. Mr. Poor, and myself, at Batticotta. Dr. Scudder at Panditeripo. Mr. Woodward at Tillipally. Mr. Winslow at Oodoo-ville, and Mr. Spaulding at Manepy.

Rev. Messrs. Knight and Adley, of the Church Mission at Nellore, and Rev. Mr. Roberts, Wesleyan Missionary at Jaffnapatam, and Rev. Christian David, at St. Johns. The last mentioned, (C. D.) has been lately ordained by Bishop Heber, at Calcutta, and is now returning to his station. Bishop H. is spoken very highly of by all who have seen him. He is to be in Madras next month, and says he intends to visit Jaffna also. So that we shall probably have the pleasure of seeing him in March or April. You have probably seen in the Missionary Herald that we are expecting to have a College at this place for Native Youths, with special reference to preparing them for preachers of the Gospel. Our prospects are at present truly animating, in this respect.* About 30 members of this school are hopefully pious, and 24 of them members of our church. Mr. Poor has the immediate superintendence of their studies. They are making very good progress in their studies. I am now deeply engaged in erecting the necessary buildings for the accommodation of the youth: Mr. and Mrs. Winslow are now in Calcutta, on account of her health. He is also soliciting funds for our College—has some success—still we need—*greatly need and must have help from America.* Think of 8 or 9 millions of people, most of whom are in the darkness of heathenism, speaking the Tamul language. I need not enlarge upon the necessity of *well qualified Native Preachers*, to go forth and preach the gospel to them. Pray for us my Dear Sir, and engage all who love Zion also to unite with you, that God would continue to bless us, and pour out his Holy Spirit upon us, until all in our school, and all the people around us, shall be brought into the fold of Christ.

We have had for about two months past, very considerable manifestations of the Lord's spiritual presence with us. The members of the church have been greatly aroused and comforted: and several awakened, and I trust converted. I feel very happy in my work, and so does Mrs. M. and so do all my brethren and sisters in the mission. We all live very happily together—have frequent meetings for prayer and praise. No root of bitterness among us to trouble us. We are quite retired from the noise and bustle of the world, and pursue our appropriate work in quietness and peace, with none to molest us or make us afraid. We begin now to enjoy our seasons of communion very much, though all the exercises are in Tamul. Could you see nearly 100 communicants "sitting around their Fathers Board" in the midst of the heathen, I think you would almost say with aged Simon of old, "Now lettest thou thy servant," &c. &c. In view of all that I have seen, I am led to exclaim "*what hath God wrought.*" Blessed be his holy name forever and ever, Amen. I certainly did not expect to live to see what I have seen among this heathen people. Let God's children continue to pray for us, and I have no doubt he will continue to bless us.

Remember me particularly to all the ministers in that region, with whom I was formerly acquainted. We are only laboring in *different parts of the same vineyard*; and I have found that the same power that

* We regret to state, that at the late meeting of the Board, it was found inexpedient, at present, to establish this College—we hope these difficulties will be removed

converts people in Connecticut, converts them among the heathen of India. May the displays of God's power and love to the people in Jaffna, encourage them more and more to urge forward the great cause of missions to the heathen! Mrs. M. unites with me in affectionate remembrance to you and all her friends in Bethlem.

Your affectionate friend and fellow-labourer in the Gospel.
B. C. MEIGS.

REV. S. WILLIAMS.

From the same, to Joseph Bellamy, Esq. dated Jan. 26th, 1826.

You will see by this date how I succeed in finishing my letters. I thought to send it off immediately. But a full month has elapsed. The last month has been a very busy one. All our yearly accounts to settle at the commencement of the year, and many public meetings during the month. Perhaps a bare enumeration of them may not be uninteresting to you, as you may thereby get a little insight into the manner we spend our time. Jan. 1st. Sabbath; which always brings with it its peculiar duties. 2nd. Monday; Monthly missionary prayer meeting at Panditeripo. All the missionaries in the District meet and spend the whole day in religious exercises. We had a most precious meeting. Tuesday, 3d. Annual business meeting at Tillipally. Thursday, 5th. Quarterly meeting of all our school masters at this place. About 60 school masters present, besides many of our school boys, and servants, and some of the people. Had a very interesting time with them. All the missionaries addressed them in turn, accompanied with singing and prayers. There is at present a good deal of religious excitement here, as well as at most of our other stations. Several of the young men in our Central school addressed the school masters with much propriety and effect. Sabbath, 8th. Preaching in several places. Monday, 9th. Another business meeting at this place. Wednesday, 11th. Examination of the Charity Boarding School at Tillipally. A Class of 19 now leave that School and "*enter College*" at this place. We had given previous notice that more boys would be received on that day, at Tillipally. 70 were brought by their parents and relations, and urged upon us. Of this number we selected about 30 to be received on trial into the Charity Boarding School at that place, making the whole number there, 120. How different this state of things, from what it was 8 years ago, when we could not persuade a single boy on any consideration to live, or rather to take his meals on our premises! Now, many are urging us to receive them. Thursday, 12th. Meeting of the Bible and Tract Societies in Jaffnapatam. Thursday, 19th. Quarterly Season of Communion at this place. All the members of our church are expected to be present. The members of all our stations form but one church. Including our own number, we count more than 100 communicants. Number of Native members about 80. It is an interesting sight to behold them all surrounding the table of the Lord, and commemorating the dying love of the Redeemer. Though you would not understand the language, (all the exercises being in Tamul,) yet I think you would be highly gratified to witness one of our Quarterly Communion Seasons. At our last, on the 19th inst. seven new members were admitted into the church; 4 from the school at this place, and two school masters. Out of 53, the number of scholars now here, 24 are members of the church, and give us as good evidence of vital piety, as the same number of Communicants ordinarily do in our churches in America. The Lord has greatly blessed us in our work, and to his name be all the praise and the glory forever!

DEMAND FOR EDUCATED MINISTERS.

The following paragraph is from a Report by the Rev. J. M. Peck to the Trustees of the Massachusetts Baptist Missionary Society. There was a time when our brethren of that denomination were loud and indignant in their complaints against the statements of Education Societies respecting the moral desolations of our country, and the imperious need, in which the nation stands, of an educated ministry. We are happy to see so official and authentic an intimation that the time of those complaints is past; and we trust, that hereafter, whoever else may join in the outcry against those who are laboring for the general introduction of a well educated ministry, the Baptists will be silent.

"The great necessity of some measures to educate the preachers of the Gospel in the Western States, and the importance of the object, becomes more and more impressed upon my mind. In the three States of Indiana, Illinois, Missouri, are not less than 250 Baptist preachers. A majority of these have been raised on the frontiers, with scarcely the advantages of a common school education; and not even habituated to read the word of God in early life! Every year is adding to the number of this class of preachers. And there is no avoiding it."

SABBATH.

At a meeting of the Association of New-London county, convened at Lisbon, Sept. 26, 1826, the attention of that body was invited to the alarming violation of the Sabbath, which in a number of important particulars, is seen and felt within this county, and in the country at large. After a serious consideration of the subject, the Association were constrained to address a few thoughts to the several religious congregations connected with them, and through the newspapers to the public.

With great pleasure we have recently noticed the request presented by some of the citizens of Hartford to those who were intimately concerned in running a steam-boat to that place on the Sabbath, and with greater pleasure, the prompt compliance with their wishes, which was made by the Captain of said boat, and by the other gentlemen connected with him in its interest. This is a noble example for all other citizens, and for all other persons and companies interested and employed in the management of steam-boats, packets, public stages, and private carriages for the conveyance of travellers. It is with the deepest regret that we see the arrival and departure of these vehicles, both by land and water on this holy day, in some of our towns; and the tumultuous and unhallowed scenes which they occasion. Our regret is followed by consternation, when we perceive people from various parts of the county and country repairing to the points of disorder and profanation, and especially when we notice among those who travel, among those who indulge in thoughtless and licentious wandering and speculation, and even among those who seek a pecuniary interest in these things, some who profess religion, and many who claim the character of treating religion with respect. Against all this we feel bound by our obligations to God, and by our regard to our country and the souls of men, to bear our solemn testimony. We do hope and trust that the members of our churches and all those who intend

to uphold our religious institutions, will withdraw and withhold themselves from this crying wickedness, and especially that they will not suffer themselves to be connected, in any way with the pecuniary concerns of those vehicles which are employed on the Sabbath. We do hope and trust that all persons who are thus unfortunately concerned, and that all our churches and all the friends of religion and good order, will exert all their influence to terminate this evil.

Voted, by the Association, that it is desirable that the above be communicated to the religious congregations with which we are connected; and that the publishers of newspapers in this county be requested to insert it in their several papers.

By order of the Association,

JOSEPH STRONG, *Moderator*.

SETH BLISS, *Scribe*.

PREMIUM TRACT ON CHRISTIAN EDUCATION.

The Publishing Committee of the American Tract Society, announce to the public, that within the time specified for their presentation, a number of tracts on the above subject have been transmitted to the Corresponding Secretary, and that they have severally been examined and considered by the Committee; but although several of them possess no inconsiderable merit, the Committee have thought it expedient to delay the award of the premium, until a further opportunity shall be afforded for the presentation of additional essays on a topic of so much interest to the church and the community. The Committee accordingly, with the consent of the gentleman who offered the premium, have extended the period of presentation to the *first day of January next*, under the hope that the best talent of our country will be called forth in the production of a *standard Tract* on this most interesting subject.

By order of the Committee—

JAMES MILNOR, *Chairman*.

New-York, Oct. 9, 1826.

PRAYER FOR UNCONVERTED HUSBANDS.

In a town in New Hampshire recently, a number of pious ladies agreed to meet steadily to pray for the salvation of their unconverted husbands.—One of those gentlemen upon hearing of it, was highly offended and forbid his wife attending the meeting. The consequence was, more earnest prayer for him particularly, by those who did attend.—A few weeks after, the gentleman alluded to, was observed to be troubled in mind, but as his wife thought it might be on account of something unfavorable in his business, she forbore to speak to him on the subject. After walking the room sometime, apparently agitated, he said to her, "as one of the children is unwell, I will send for our Pastor to visit us." He did so—and when the minister came, he found the father in much more distress than the child; but it was distress at a view of his guilt as a sinner, which the holy spirit had opened his eyes to see; and this conviction continued until he found peace in believing in Jesus. He now entertains a hope that his sins are forgiven, and is desirous to promote that cause which he formerly opposed. Let this fact encourage prayer for unconverted husbands, however discouraging the prospect may appear.—*Recorder and Tel.*

PRINCETON THEOLOGICAL SEMINARY.

The semi-annual Examination in the Theological Seminary of the Presbyterian Church in this Borough, commenced on Friday, the 22d ult. at 9 o'clock A. M. and closed on Monday following.—The First Class was examined on Sacred Chronology, Sacred Geography, the Hebrew and Greek languages, Biblical Antiquities, Biblical Criticism, Didactic and Polemic Theology, Biblical and Ecclesiastical History, Pastoral Theology, and the Composition and Delivery of Sermons. The Second Class on Didactic Theology and Ecclesiastical History; the Third Class on the Original Languages of Scripture, and some select Metaphysical and Moral studies preliminary to Theology and Biblical History.

The Committee of the Board of Directors appointed to attend the examination, reported to the Board that it had given them entire satisfaction.

The following young gentlemen having completed the usual course of three years in the Seminary, and having passed an examination on all their studies, with the approbation of the Committee of the Board of Directors appointed to attend on that examination, received the full certificate which the Constitution of the Seminary contemplates in such cases, viz.

Joseph B. Adams, of Pennsylvania.
George W. Ashbridge, of Kentucky.
James R. Boyd, of New-York.
Zebulon Butler, of Pennsylvania.
James Crawford, of Indiana.
J. Le Roy Davies, of Pennsylvania.
John Dorrance, of Pennsylvania.
Hiram P. Goodrich, of New-York.
Mancius S. Hutton, of New-York.
Alexander Logan, of Pennsylvania.
Eusebius Logan, of Virginia.
James H. Logan, of Kentucky.
William Lowry, of Virginia.
William Lusk, of New-York.
William Neill, of North Carolina.
William Nevin, of Pennsylvania.
Joseph Nimmo, of Virginia.
Joseph M. Ogden, of New-Jersey.
Thomas A. Ogden, of New-Jersey.
Edward D. Smith, of Pennsylvania.
Nathaniel M. Urmston, of Kentucky.
S. Lytle Watson, of South Carolina.
William H. Withams, of New-York.
Nicholas A. Wilson, of New-York.

During an interval of the examination on Friday evening, Mr. John C. Young, of Pennsylvania, delivered an address before the "Society of Inquiry concerning Missions," which did equal honor to its author and the Seminary.

On Monday evening, the Rev. Mr. Russel, of Newark, N. J. delivered the semi-annual Sermon before the Directors, Professors, and Students, from Acts, xxiv. 25, which contained much solemn and interesting matter.

In the afternoon of Monday, the Students were dismissed by the Chairman of the Committee of examination; after the Certificates or Diplomas had been delivered to the Members of the First Class by the Rev. Dr. Green, President of the Board of Directors.

It was highly gratifying to the Friends of the Seminary who were present, to observe, that the Class which this year completed the full course in

the Institution was larger by two-thirds, than in any preceding year since the Seminary was founded.—*N. J. Patriot.*

MEMOIR OF MR. AARON WOODMAN.

Notice has been given of the liberal bequests made to several benevolent institutions by this departed saint. The Recorder and Telegraph has given a sketch of his life and death, which we republish as worthy of imitation, by those who wish to die the death of the righteous.

MR. AARON WOODMAN, whose lamented and sudden death was recently announced in this paper, was born in Sanbornton, N. H. 1790—of pious parents. His father was the congregational minister of that place. He was a younger son of a large family of children, most of whom survive to lament the loss of a beloved brother. His education was academical, and well adapted to the subsequent pursuits of his life. At the age of 20 he commenced business in the town of New-Boston, having spent several years in the store of a Mr. Greenough at Canterbury. Not long after he removed to Northfield, where he successfully prosecuted it until he came to this city, in 1816, when he connected himself with Mr. Levi Bartlett, in mercantile pursuits, which they continued in the possession of each others confidence and esteem to the period of his death.

Mr. Woodman was blessed with a sound mind and discriminating judgment. He was amiable in his disposition, social in his affections, and remarkably uniform in his temper. His passions, perhaps, were originally strong; and in his constitution there was a tinge of melancholy. Though not accustomed to much general reading, he had a good share of intelligence. His opinions evinced much practical wisdom and knowledge, and his whole deportment was mild and unassuming.

Decision was a distinct and somewhat peculiar trait in his character. He said so little, and that little was expressed with so much mildness and modesty, that one not well acquainted with him would have supposed him deficient in this quality. Indeed his intimate friends have sometimes been surprised to find his opinion so decisively formed. But the promptitude and energy with which he acted, especially in circumstances of much moment to the interests of the church, evinced the possession of this quality in no ordinary degree.*

Mr. Woodman became the subject of deep and permanent religious impressions during a revival of religion while he resided at Canterbury. His friends thought he then became pious, but the evidence was unsatisfactory to himself. After coming to Boston, he, with several other young men similarly disposed, associated together for devotional purposes and self cultivation; of whom seven, himself included, made a public profession of religion and united themselves to Park-street Church in 1821. This association still exists, a kind of nursery for that church, and has been instrumental of exciting to the formation of similar ones in other congregations with most happy effects. His religious exercises partook in some degree of the characteristic qualities of his mind. They were deep, distressing, and protracted. Such was the disclosure made by the spirit of truth, of the secrets of his breast and of that fountain of iniquity within, that it occasioned great mental anguish, and made him slow and reluctant to admit the hope of a personal interest in the promises.

Mr. Woodman gave substantial evidence of the truth and sincerity of his profession, and adorned the gospel by a holy life—the universally pervading influence of his religion, like leaves diffusing itself through the whole mass, reached the most secret springs of action;—supplanting old and establishing new principles, controlling the affections, and moulding the man anew. It imparted a character of exactness, honesty and sincerity to all his commercial transactions, creating entire confidence in the truth of his representations—and exerting a salutary and extending influence on the circle with which he was con-

* He seems to have made it a governing principle to act upon the decision of the majority of his brethren, with the greatest cheerfulness, however opposite might have been his own views in regard to the expediency of any measure.

nected by similar pursuits, while it no less visibly affected his whole conduct. Notwithstanding the general correctness of Mr. Woodman was such as might confound the pretences of many who rest their hopes of heaven on mere morality or high-minded integrity, he knew it was utterly insufficient ground of justification for a lost sinner before a holy God; and placed his hope of salvation exclusively on the sovereign and free grace of God through the atoning death of Christ. But he did not stop here; his faith wrought by works, and by works was faith made manifest.

The benevolence of Mr. Woodman was Christian. It looked indeed upon man as a tenant of this world and imparted freely his pity and aid. But it looked beyond this life and regarded man infinitely more as immortal. It was vigorous and expansive, and assumed a regular and increasing exercise from the commencement of his religious hopes; and terminated only when his signature and seal ratified his last will and testament, and his heart throbbed with its last pulsation. Perhaps he thought he had once too ardently sought the acquisition of wealth on its own account; perhaps he had found in its acquisition there was danger of its imprisoning every generous emotion and of locking up his affections in the insensibility of cold selfishness; or perhaps he rather trembled at the thought of that "covetousness which is idolatry." He wisely resolved to counteract these evils, by a generous and cheerful support of the benevolent institutions of the age, the glory and fruit of Christianity. Nor was he unmindful of the claims of poverty and kindred; but with a no less liberal hand did he anticipate their wants, promote their comfort, and assist their honorable aims. His last act in the disposition of his property testifies, with what religious sentiments he recognized his stewardship from the Lord. He gave 4000 dollars to the Board of Foreign Missions; 3000 to the American Education Society; and 2000 to the American Tract Society, the interest of which and 15 per cent of the original principal to be expended annually. Also 500 dollars to the American Colonization Society, and 1000 to the Penitent Female's Refuge. He also made suitable provision for his relatives, in proportion as he judged their circumstances required. He was one of the founders of the "Woodman Academy" in his native place; and left 400 dollars to its funds, in addition to what he had already given.

But I love to linger most of all around his *humility*, that lovely and attractive grace for which he was pre-eminently distinguished. Who that ever saw him did not perceive that he was a humble man; one that felt as well as acknowledged his guilt and unworthiness? Did he ever speak of his attainments in piety? Did he express his hopes, but with diffidence? "It will be wonderful, rich grace, if I reach heaven; God be merciful to me a sinner;" were the expressions which most frequently dropped from his lips, and I doubt not were the real feelings of his heart. How unpretending, and how retiring at all times. It is a rare quality on earth; but blessed be God, it was his brightest and best ornament here; and now methinks I see him bowing down among the lowest of the redeemed throng at the feet of the Saviour, singing in sweetest strains not unto me, but to Him that washed me in his own blood and saved my soul from eternal death, be glory and praise.

Mr. Woodman had a *discriminating moral sense*; indeed he was uncommonly acute in his perception of the shades of difference between right and wrong. The Holy Spirit had shone into his mind with strong light, and imparted a quickness and tenderness to his conscience which he was most scrupulously anxious to preserve. The scriptures were the rule of his judgment on all questions of morality, and these he regarded as the instrument of his entire sanctification. He *practically* avoided unfaithfulness in what is *least*, as marking decisively defectiveness of religious principle.

Mr. Woodman manifested a lively interest and zeal for the success of the Redeemer's cause among us. His was the high privilege of being selected, with others to strengthen and build up Union church; and by his dismission from that, to be organized with his associates into the Hanover church. His prayers, his advice, his self-denial and aid, we believe, contributed much to their prosperity; and his spirit doubtless now rejoices in the sacrifice of feeling which these changes cost him. How much he was valued and beloved by his brethren, was known only when he was snatched from them.

To the consistency of his Christian character, we have

the pleasing and voluntary testimony of worldly men who knew him well. He was decided in his religious sentiments; embracing heartily the *evangelical* system of doctrines and duties, as that of the Bible. He spent considerable time in retirement, for prayer and self-examination; daily and devoutly read his Bible, and diligently sought preparation for the profitable and appropriate duties of the Sabbath. But I exhibit him not as perfect. He had his sins and infirmities; over them he mourned, and against them he struggled for victory.

His connexion with Sabbath Schools requires a particular notice. He first entered the School in Mason-street; and afterward that on Fort Hill, at its commencement; in both which he labored as an assiduous and punctual teacher, and with a conscientious endeavor to improve himself to God, until he was appointed Superintendent of the African Sabbath School. This circumstance contributed more than any thing else, in the providence of God—to develop his character, and to give a tone and elevation to his moral feelings. His acceptance imposed upon him the necessity of taking a leading part in the more public duties of piety, which his religious diffidence had before induced him to avoid; and he is one of the many instances in which Sabbath Schools have been the occasion of eliciting talent, and of putting it into appropriate action. It also beautifully illustrates the maxim, "he that watereth shall be watered also himself;" for his melancholy, which had been increased by brooding upon the obliquities of a deceitful and partially sanctified heart, was gradually exchanged for a generous solicitude for others.

The character of the African Sabbath School, and the necessity of much personal visiting among that degraded part of our population to ensure its prosperity, could not but take a deep hold of his moral sensibility, and prompt him to use his best energies for the melioration of their civil and religious condition. It is worthy of remark, that he had deliberately resolved to subordinate his own comfort and convenience, if necessary, for the sake of yielding to these Institutions his personal services. The effect of his labors and self-denial may be seen in the affection of the children, sparkling in their eyes, and beaming in their attentive looks, at the mention of his name; and the grateful benedictions, poured on his memory by the sable sons of Africa, will tell you in touching eloquence that he went among them as a ministering spirit, their friend and benefactor. Who will not cherish the same solicitude for this unhappy race? Will not the aspirations of his associates be enkindled by the recollection of his zeal? Let all hear the voice of African blood crying from the ground to a God of justice, and hasten to stay its vengeance, ere it be visited upon our guilty country.

His closing scene was marked with special interest. He was suddenly arrested by a violent and distressing disease, which effectually resisted all medical skill, and terminated his life in three days. During that time he was unable to converse much with his friends; but amid all he was patient and submissive; Religion had taught him the lesson, "be still and know that I am God." On the morning of his death, in anticipation of the event, he arranged and disposed of his temporal affairs with great clearness of mind and soundness of judgment. His disease continuing unmitigated, and himself much exhausted, it was affectingly evident that he must soon leave the world. Towards night, in conversation with a Christian brother, he mentioned the darkness of his mind, though his hopes prevailed. With his feelings alive to the momentous scene before him, he several times exclaimed, "O my soul! O my poor soul!" To the inquiry of this brother, what message he would dictate to his Christian brethren, he replied; "Labor for the salvation of souls,—labor, LABOR while the day lasts." "Love not the world nor the things of the world."

The following account of the last hours of his life is furnished by one of the friends assembled around his dying bed. When asked about 7 o'clock if he felt himself supported by his Saviour, he replied, "some—but I have not had such full assurance as others have had." About half past 8, he seemed much exhausted, and lay a few minutes entirely still, with his eyes closed. Then he revived, seemed in distress, and asked for ice, which he ate with great avidity, begging for more, and still more; and exclaimed, with an animated tone, "The Lord reigneth, let the earth rejoice, rejoice, REJOICE."

Soon after, a momentary despondency coming over his mind, he said to his brethren who stood around his bed,

"brethren, pray for me, and I shall be delivered. Brethren, why don't you pray for me?" He was assured that we did pray for him, and that three of the churches had been praying for him that day. He then went on saying, "Lord, glorify thyself—glorify thyself in my salvation—glorify the riches of thy grace." Then he added, "But what is my salvation to thy glory. *Glorify thyself.*" On recovering from a paroxysm he said, "Have faith, brethren—brethren, have faith!—Be not faithless, but believing. Believe on the Lord Jesus Christ; there is no other name given under heaven, whereby we must be saved." Most of these expressions were repeated many times, and with the greatest earnestness. He several times repeated the inquiry, "Brethren, where's your faith?" One answering, that it was in Christ, he said, "Then are you safe." At another time he exclaimed, "Brethren, take hold of the promises—brethren, take hold of the promises, and be not afraid. Ye must be born again; work while the day lasts, for the time is short." He soon after added, with much apparent exultation, "Brethren, your prayers for me have been heard—they have been heard—I shall triumph over death." Then he said, "Now shall God be glorified by the prayers of his people—Zion shall prosper—Zion shall rejoice—The glory of God! the glory of God! Jesus!—Jesus!—Come Lord Jesus! Sing praise! sing praise! God's name be glorified—Jesus' name be glorified!" One saying to him "The Lord Jesus is coming," he several times cried out, with unusual animation, "He is come! he is come!" Once, when we were raising him in the bed, he said, "Let us triumph—let us rejoice!" About 15 minutes before death took place, he broke forth in a short but regular and very fervent prayer, with which we were all greatly struck, and of which the following petitions are remembered;—"Now let thy name be glorified—let thy name be glorified. O Lord Jesus, if I must come back again to this world of darkness, let thy name be glorified: but give me a name in thy kingdom."—Soon after he exclaimed, "Grace! Grace! Let God be glorified in my salvation—Let us triumph—let us rejoice in God,—Come Lord Jesus, come quickly.—Come, Lord Jesus; Lord thou wilt come." The last audible words were these: "Lord Jesus—Lord Jesus—Come quickly—come quickly—glory—glory—glory—glory"—repeated till his voice was lost in silence.

His last breath was drawn while the clock was striking ten, on Sabbath evening, July 30. Immediately after we had closed his eyes, which were no longer needed by the departed happy spirit, we joined in a hymn of praise, and in a prayer of thanksgiving to God, for the grace vouchsafed to our dear brother.

"Mark the perfect man and behold the upright, for the end of that man is peace."

Night dews fall not more gently;
Nor weary worn out winds expire so soft.

SUNDAY SCHOOL MISSIONS.

Extract of a letter from a Sabbath School Missionary, to the Corresponding Secretary, dated August 7, 1826.

I am now in an interesting region of country, near the great bend of the Susquehanna. There are two schools in this vicinity, one containing 30 and the other about 120 scholars, who are taught by an adequate number of teachers, most of whom are pious and all active in the cause. The Lord has been pleased to bestow his blessing upon their labours in a remarkable manner. During the month of January last, several of the scholars were made subjects of divine grace, eleven of whom united themselves with the church in April, and five or six others entertain hope of peace in God. My heart felt peculiarly interested in the case of a little girl about eleven years of age, with whom I conversed on the subject of practical piety. She very humbly expressed a hope of being a child of grace, but deeply regretted the little animation and zeal which she felt in the cause of her Saviour. She said it was her delight to pray, but

feared she did not love her bible sufficiently; she loved the Lord's people, and trusted her faith was resting on the precious atonement of Christ. Every indication of devoted piety was manifest in this young disciple of Jesus; and I am informed that her punctuality in attendance at the school, her industry in the study of the scriptures, and the general meekness and propriety of her deportment, gave certain proof of the sincerity of her profession.

Besides other services of the Sabbath, I had the pleasure of addressing the teachers and pupils of the largest school, who seemed somewhat sensible of the importance of spiritual truth. After the exercises, I had an interview with the directors, with the view of inducing them to connect these schools with the American Sunday School Union. It appears there is a Township Society, and also a County Society, the latter of which is already auxiliary to the Union. The directors acknowledged the propriety of connecting the Township Society, which embraces these schools, with the County Union, and at the next annual meeting they will endeavour to effect it. They also agreed to subscribe for the Magazine.

The Church of Christ is in a state of excitement through this country. Christians are much engaged, and sinners in many places are enquiring the way to Zion. If you hear of any faithful minister, who wants a field of useful labour, send him here, where the harvest is great and the labourers few.

On Sabbath week I visited three schools at E—, and was much gratified with two of them. The other is a large school, which wants more teachers, but what is most unfavorable, they seem opposed to any communion with their fellow laborers in the other schools, and consequently the teachers of the former have little inducement to hold the concert of prayer meeting.

On Tuesday following I visited the village of B—, and had a meeting of the Sabbath School, and was charmed with the attention manifested by the audience to the preached word. The Lord I trust was with us and benefited some of our souls.

In passing through D—, about ten miles distant from this place, I received a favorable account of the School in that place from the Rev. Mr. T. who acts as a superintendent, and who with his wife, are two efficient advocates in this glorious cause. The school contains thirty scholars and five or six teachers.—*Am. S. S. Mag.*

INTEMPERANCE.

Extract of an Oration delivered in the Baptist Meeting-house at Union, Warren county, Geo. on the 4th of July, 1826, by Mr. Robert Fleming.

"My female friends, we solicit your aid in our attempts to overthrow this colossal evil. Your influence over our sex is justly acknowledged.—Let the young man who thinks it a small matter to indulge too freely in spirits, feel the potency of your frowns. Should he be so imprudent as to offer to join in your inoffensive parties of pleasure, or your evening recreations, let him read in your countenance a cold and unwelcome reception. Give him distinctly to understand, that however smart he may think himself around a Bacchanalian board, you think him unworthy of admission into

your associations of amusement. Ah! unite not your destinies with his. He is of all men the least likely to reform. Though your arguments may win the gambler from his shameful pursuit—though you may prevail with the uncouth blasphemer to desist from his low and ungentlemanly habit—though your smiles and economical conduct in your domestic pursuits may provoke the indolent and improvident husband to active industry and strict frugality, yet the lover of ardent spirits is incorrigible. His ear is deaf to all reasoning; his sensibilities are blunted, and not to be awakened by all the soft persuasiveness of your embraces, or the more melting eloquence of your tears. Could we pourtray before you the legions of evils brought upon your sex by intemperate man—could we represent in a proper light the scenes of iniquity which have stained his character, your feeble natures would shrink from its sickening view in melancholy sadness, while all the smitten powers of your soul would thrill with the mournful sound, '*man is fallen.*'

"The case, however, of most confirmed drunkards, is irremediable. But though few should be reclaimed by this pointed, this *stinging neglect*, yet it is believed many, *very many*, would be deterred from entering their path. Our hopes are principally from the rising generation. To them, in a good degree, is committed the destiny of our land. In proportion to their virtue, or to their vice, our country will be happy or it will be miserable; we should therefore, guard them against vice in general. Good parental government is the life of good society, and that community in which no attention is paid to the moral culture of the youth is rapidly hastening to infamy and disgrace. 'It cannot be doubted that if due pains were taken to impress on the minds of children at an early period an abhorrence of drunkards and of hard drinking in all its forms, many might in this way be saved from shame and perdition.'—But alas! how many fathers in this christian country, (even of those who have declared that they are the followers of the Lord,) leave their children to live as they list; to associate with whom they please, to go where they will, and return when they think proper. How many youth, while under the parental roof, and during that critical period when the vigilance of a parent should be doubled, are permitted to mingle with the dissolute and unprincipled, to loiter around dram-shops and acquire habits of idleness and tippling. It is now no uncommon sight to see beardless boys reeling and spewing around these pit-falls of destruction.

"If we love liberty—if we wish to preserve our country from bondage—if we wish to save it from the iron grasp of bloody tyrants, let us endeavor to cultivate the minds and the morals of the rising class of the community.

"A LITTLE WILL NOT HURT YOU."

Is the compliment when we refuse to drink with a friend. Do all the good people who use this expression think that they are telling a falsehood? A little is what does the mischief. The man who perseveringly refuses to take a little will never be a confirmed drunkard. It is but a little that is given to the child for medicine, and to quiet it when peevish, yet that little creates an artificial appetite in the child for more, and paves the

way to habits of intemperance. The young man with his merry associates uses but little, yet he soon takes a very humble seat at the feet of Bacchus. The man of business takes a small morning dram—it is for his health, he says, yet his inflamed eyes and bloated cheeks inform us that his drams are too large and too frequent, for health or even life to hold out long. The robust laborer, full of vigor and life, thinks the weather is so cold that unless he takes a little to warm him, he must certainly perish; and on a melting summer's day he insists upon taking a cooling draught of fiery spirits to preserve himself from the fatal effects of exercise and heat, but dies at last by drinking cold water. I am very dry, says the traveller, I must stop at the inn and get a little spirit to quench my thirst, but the next news we hear from him is, he is not able to travel at all. Most persons say it is best to drink a little when we are wet, without reflecting that drinking is the very cause of that necessity. But if a friend calls to see us we must certainly set before him our fine decanters and glasses, and say, come friend, help yourself. If he says he has no occasion for any, we must say, of course, do take a little—he still declines—take a little sir, it will not hurt you! he replies, I am not in the habit of drinking spirits, but I will drink a little, just to please you—he drinks a little, you must then say, drink more! drink more, sir! you have not drank enough to do you any good. Very true, but perhaps he has drank enough to make a drunkard of him. It is a false politeness that prompts a person to offer inebriating spirits to a friend—it is barbarism to repeat the offer—and it is telling a genteel lie to say "a little will not hurt you."—*Dover Gaz.*

A SUGGESTION—by a correspondent.

That our sons may be as plants grown up in their youth, and labourers sent forth into the harvest:

It is proposed—

That pious students in all the Colleges, Academies and Seminaries of learning throughout our land, agree to retire to their closets every Wednesday and Saturday evening at a fixed hour, and plead for a revival in those institutions. Also that they meet to ask the Lord "what he will have them do" for this object; and after an interval of some days, again come together to agree on some special efforts, ever remembering that "prayer cannot be substituted for labour," but the combined effect of both will be irresistible. It is hoped too that they will be faithful in the important duty of conversing individually with their impenitent fellow students, and thus do as they would be done unto. It is likewise desirable that the Concert of Prayer for these institutions, on Sabbath mornings and on Wednesdays, should be punctually observed.—*Recorder and Tel.*

Obituary.

DIED,—In this city, on the 10th inst. Mr. Isaac English, aged 45; Mr. Holbrook Atwater, aged 65; on the 11th inst. Mr. John O. Quiner, aged 22.

At Oxford, on the 9th inst. Dr. Hosea Dutton, aged 72. At Hamden, on the 7th inst. suddenly, Mrs. Mabel Wolcott, wife of Mr. Eldad Wolcott, aged 53 years.

At Bethlem, on the 8th inst. Mr. Romulus F. Fowler, aged 18. He was a pious youth of much promise.

At Wallingford, on the 3d inst. Miss Eunice Noyes, aged 20.

Poetry.

AN EXTRACT FROM ST. AUGUSTINE.

Long pored Saint Austin o'er the sacred page,
And doubt and darkness overspread his mind.
On God's mysterious being thought the sage,
The triple person in one Godhead joined.
The more he thought, the harder did he find
To solve the various doubts which fast arose;
And as a ship, caught by impetuous wind,
Tosses where chance its scatter'd body throws,
So toss'd his troubled soul, and nowhere found repose.

Heated and feverish, then he closed his tome,
And went to wander by the ocean-side,
Where the cool breeze at evening loved to come,
Murm'ring responsive to the murm'ring tide;
And as Augustine o'er its margent wide
Stray'd deeply pondering on the puzzling theme,
A little child before him he espied;
In earnest labor did the urchin seem,
Working with heart intent close by the sounding stream.

He look'd, and saw the child a hole had scoop'd,
Shallow and narrow, in the shining sand,
O'er which at work the laboring infant stoop'd,
Still pouring water in with busy hand;
The saint address'd the child in accents bland:
"Fair boy," quoth he, "I pray, what toil is thine?
Let me its end and purpose understand."
The boy replied,—"an easy task is mine,
To sweep into this hole all the wide ocean's brine."

"Oh, foolish boy!" the saint exclaim'd, to hope
That the broad ocean in that hole should lie!"
"Oh, foolish saint!" exclaim'd the boy, "thy scope
Is still more hopeless than the toil I ply!
Who think'st to comprehend God's nature high,
In the small compass of thine human wit.
Sooner, Augustine, sooner far shall I
Confine the ocean in this tiny pit.
Than finite minds conceive God's nature infinite!"

INDIAN ANECDOTE.

A preacher having delivered a discourse to the Mississaugah Indians, a white woman, a professor of religion, who had formerly traded with them, being present, when the preacher had concluded, said to these Indians, "Do you not know that I told you these things long ago?" "Yes," was the reply, "but we never believed you, because you cheated us so much in trading with us. This man we believe, because he lives what he teaches."

THE PRAYING LITTLE GIRL:

A little girl in London, about four years of age, was one day playing with her companions. Taking them by the hand, she led them to a shed in the yard, and asked them all to kneel down, as she was going to pray to God Almighty; "but don't you tell my mammy," said she; "for she never prays, and would

beat me if she knew that I do." Instead of keeping the secret, one of her playmates went directly and told this little girl's mother, who was very much struck, but for the present took no notice. Some time after, on her going in doors, her mother asked her what she had been doing in the yard, she tried to avoid giving a direct answer. The question being repeated, the answer was the same; when her mother having promised not to be angry with her, and pressing the inquiry by very kind words, she said, "I have been praying to God Almighty." "But why do you pray to him?" "Because I know he hears me, and I love to pray to him." "But how do you know he hears you?" This was a difficult question indeed, but mark her reply; putting her little hand to her heart, she said, "Oh, I know he does, because there is something here that tells me he does." This language pierced her mother's heart, who was a stranger to prayer herself, and she wept bitterly. Let good children therefore do as this little girl did, bow their knees before God Almighty; and however short and feeble their little prayers, they may be sure he hears them if they are offered in earnest, for he says, "I love them that love me; and they that seek me early shall find me."

A WISE DECISION:

Eliza Ambert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, "that a man of the world could not be so old fashioned as to regard God and religion." Eliza started!—but on recovering herself, said, "From this moment, Sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely."

MINISTERIAL LABORS.

The work of the minister is not alone confined to the pulpit. He should, as far as possible, pattern after his blessed Master, in doing good—doing good to every member of the family whom he visits. The children and servants ought not to be neglected.—And by the urbanity of his manners, and by his familiarity with the children, he will render his pious instructions doubly weighty and successful.

ORDINATION.

The Rev: FRANKLIN Y. VAILL was ordained at Bridgeport, on Wednesday the 4th inst., and installed Pastor over the Congregational Church and Society late, under the care of Rev. Mr. Waterman, deceased. Sermon by Rev. Mr. Hewitt, of Fairfield; Charge by the Rev. Mr. Punderson, of Huntington; the Right Hand of Fellowship by Rev. Mr. Leavitt, of Stratford; the Charge to the People by Rev. Mr. Brundage, of Brookfield.

On the same occasion, Messrs. George Carrington and Platt Benedict were ordained to the work of Evangelists.

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